1; Tessmann--1 E-5 (1904-1909) 1913 FH9 Fang FH9

/51/ Section 4

Village and Household

080 Place names (their derivation and explanation). -- Names of fields. -- Plan of the villages. -- Settlement; development of a settlement into a village; village; significance of the name; growth of the village. -- Provisional meeting houses: plan, form -- Permanent meeting houses; scaffolding; roofing (procedure, material used for rafters and covering); side walls (material, erection, appearance); veranda. -- Interior of the meeting houses; posts; benches; fireplaces; furnishings (gun racks, trophies, and the like). -- Life in the meeting house. -- Dwellings: forms; appearance; door part; door; condition. -- Interior of the dwellings: sleeping benches; lofts and larder; frames with drying boards and baskets; hooks; stools; brooms. -- Raffia palm: kinds; names; uses. -- Storage houses; guest houses; field huts; houses for the sick. -- Houses on piles. -- Illumination: hearth fire; torches; lamp; mushroom torches; fire making. -- Village square (appearance, cleanliness). -- Toilet. -- Ornamental plants. -- Trade routes. -- Trade by water. -- Bridges.

101 361 In the large, jungle-covered Pangwe region /Ed., the author uses Pangwe /Fang/ as the name for a group of tribes in which the Fang are one tribe; the others are the Eton, Mwele /Mvele/, Jaunde /Yaunde/, Bene /Bane/, Bulu, Ntum, Mwai /Mvae/, and Mokuk (Oschüeba)/ the settled areas are scattered like oases in the desert. They are unevenly distributed, and their greatest concentration is along the line of the main trade routes which cross the region for the most part in an east-west direction.

361 803 As was mentioned in the previous section /not translated/, the villages are laid out along the roads and always in an east-west direction (cf. Fig. 16). /56/ Curiously enough, the people gave as the reason for this arrangement the fact that the land slopes down to the west (toward the ocean) and that the rain water can run off in this direction. It is true, of course, that this point is an important consideration inasmuch as they are careful to lay out the village in such a way that the rain water will not flood one of the rows of huts. Nevertheless, this cannot be the sole reason for the east-west arrangement. I have observed that even on completely level ground -- which, in other words, does not favor the drainage of water in the direction intended -- the east-west plan was the preferred one. When, for instance, a route goes south, it will make a turn before reaching the village, cross the latter in an east-west direction, and at the other end will resume its southerly direction (cf. Fig. 16, the Nsâlang I-Beniaa route). It is obvious that in this arrangement reasons other than the one mentioned play a part, such as the general trek to the west of which mention has already been made in the previous section (1).

[769] 1. Compare also the predominantly east-west direction of the graves.

361 A Pangwe village consists mostly of two rows of houses running parallel to each other with the road between them (Plate 4 and Fig. 16). More rarely, a village consists of a single row of houses along the road. Furthermore, villages come into being through the combination of two or more individual establishments, and as a result different villages display different stages of development, observable everywhere side by side in the region.

361 552 64 If the father of a family wants to found an establishment, he builds two houses, a dwelling and a meeting house /men's house/. The dwelling is the real domain of the wife, where she works and lives with her children and where the man for the most part stays only at night, very rarely in the daytime. The meeting house, on the other hand, is the usual haunt of the man, where he busies himself during the day, performs his incidental tasks, and receives visitors and where the wife comes only now and then. As the

351/ grass, Andropogon schoenanthus L. (ólimentángan a ólim
247 [Ocimum] of the Whites), a plant which has likewise been imported.

489 The roads are often scarcely visible paths which are first trodden by hunters and used by elephants and later become wider through increased traffic. Naturally, however, one must always proceed along them in single file. Wherever small brooks happen to flow in the direction of travel, they are used as trails.

491 For the crossing of larger bodies of water, a few stems of the
499 umbrella tree are tied together to form a raft or dugout (bɛ́ɛ́, plural, mɛ́, Fig. 45), otherwise employed for fishing purposes, are used. Bridges (ndɛ́ɛ́ I) are built only in rare cases, primarily in situations where the plantations and the village are situated on opposite banks of a river, thus necessitating regular and rapid passage between them. These bridges consist /84/ (Fig. 46 and 47) of several piers, each made up of two tree trunks planted into the ground in the form of a St. Andrew's cross and firmly tied together. One or more transverse beams are then placed over these piers. To serve as a railing, either ropes are tied to the upper ends of the piers, or sticks split lengthwise down the middle are fastened to them. When a bridge beam decays, a new one is placed on top of it, but no one thinks of restoring the framework which cannot support the greater weight, and for this reason the bridge soon collapses as it gets older.

[[77]] More recently bridges have been built according to the European model (kǎ́ǎ́a III), consisting of two rows of supporting piles and transverse beams over which logs are placed very close together, like our corduroy roads. These bridges are even more dangerous to life and limb than the older form, since supporting posts often collapse, the bridge frequently lists to one side, and it is possible to have a bad fall on the slippery log ends. /85/

Section 5

000 ## Economic Activities

First Part. Agriculture. General matters: tools, preparation of the soil, division of labor. The

131 Physical Geography. Area: 2,520 square km.

133 The country of the Eton is made up of hills and plateaux; it drifts
137 gently down from the heights of the country of the Ewondo to the valley of the Sanaga River. The border of the great southern forest crosses the territory from south to north; the westerly two-thirds of the area are covered with forest, and the last third is prairie. The Sanaga borders the country only in the northwest and northeast, for the greater part of the loop [misprint in French text: boucle for boucle. See map.] of the river is occupied by the Mangisa. /69/

161 Human Geography. Population: 111,738 inhabitants
Density: 44.3 persons per square km.

173 It is impossible to say whether the Eton should be counted among the Beti populations who were dislodged and crossed the Sanaga or whether they were among the first Pahouin to cross the Sanaga at the time of the invasion. Their traditions do not go back very far; they only tell of their departure from the fork of the M'Bam and the Sanaga. /Map 7/ The Eton say that after crossing the river in the direction of the present-day village of Nkolbogo, they fell upon the Mangisa who had already arrived, and then spread themselves throughout the territory which they occupy to this day.

361 The Eton are settled in large villages, whose hamlets line the length
481 of their many trails. At present their country is traversed by several roads on which heavy trucks can travel so that their products can reach Yaoundé and the railroad.

197 Language. With reference to this subject it seems best to refer the reader to the paragraph on linguistics in the chapter on the Mangisa, since the same question is raised for the two peoples. /70/

142 Physical Anthropology and Demography. The Eton are above average in height, mesocephalic, and platyrrhin.

143 Their blood-group ratio is typically Negro, with a relatively high proportion of the AB type:

O: 55.7 percent; A: 13.8 percent; B: 17.5 percent; AB: 12.9 percent;—index $\frac{[A+AB]}{[B+AB]}$: 0.878.

141 Their height is /for the/ average: men 167.8 cm.; women 159.9 cm.

133 Sanaga. The northern part of the Mvele territory is a high plateau which is covered by prairie interspersed with strips of forest. It is very well watered by tributaries and subtributaries of the Sanaga which flow calmly on broad river beds. Toward 4° north latitude a row of hills marks the dividing line between the waters of the Nyong and the Sanaga basins. Thus the entire southern portion of the Mvele country is part of the Nyong Basin. The last vestiges of the forest are to be found there, in addition to crops and many palm trees.

Human Geography

161 Population: south of the Sanaga: 35, 340 inhabitants in 1945
north of the Sanaga: 1, 655 inhabitants
density south of the Sanaga: 15. 3 persons per square km.

178 History. The movement of the Bakute was also responsible for pushing the Mvele back to the left bank of the Sanaga in the middle of the last century. A few enclaves remained wedged in between the various small groups who sought refuge in the area between the M'Bam and the Sanaga Valley. Therefore, the Mvele of the north and those of the south are really part of the same group.

The various authors are not in agreement on the question of a kinship between the Mvele and the large group called Yesum. According to Engelhardt, these are two separate groups. G. Tessmann, on the contrary, believes that the Yesum must be considered part of the Mvele "complex."

361 When the Germans first reached the Mvele they were struck by the unusual appearance of their villages. Engelhardt describes them as follows: "Unlike the rest of the Fang, who place their huts in rows on both sides of trails, /83/ the Mvele build theirs in a star-shape around a central square or with no regard for symmetry." (Deutsches Kolonialblatt, 1902, p. 421.)

481 489 From the beginning of the German occupation, the trails in the territory served as trade routes to the south over which the products of the east were transported toward Yaoundé and to the coast. At the present time these products are carried both on the road that crossed the Mvele country in the south (from Akonolinga to Yaoundé) and on the eastern highway (from Nanga-Eboko to Yaounde). /Map 14/

197 Language. According to Engelhardt the Mvele tongue is very similar to that of the Ewondo and seems to be but a dialect of the

THE YEBEKOLO

131 Location: 12°08 to 12°45 long.,
3°50 to 4°20 north lat.

Physical and Human Geography

Area: about 1,950 square km.

161 Population: 23,291 inhabitants

Density: 11.9 persons per square km.

133 The territory of the Yebekolo, in the form of a cornucopia laid on its side, is all to be found in the basin of the Nyong. The river forms its southern boundary. The tributaries on the right bank have broad beds and, in the vicinity of the Nyong, often overflow so that the valleys are frequently flooded. /90/ This is a large territory, covered with forest and quite marshy.

361 262 Large villages are found here. While the food crops are not poor, they are not very abundant. The people who live near the Nyong supplement their food supply by fishing and hunting.

174 It is difficult to say what may be the remote origins of this people. Their oral traditions (as reported by Mr. Tremesaygues) speak of their ancestor as being of Yambasa stock and, therefore, as having lived about 200 kilometers west of their present settlement, north of the Sanaga. /Map 18/ Moving eastward, the Yebekolo met first the Omvang and then the Maka, whom they pushed back to their present habitat.

The German maps, however, do not confirm these traditions. Also based on traditions, upon which linguistic data is often superimposed, they show all the Yebekolo as part of the "Mvele complex" (see detailed maps in Deutsches Kolonialblatt, 1907) under the name "Pangwe." It is possible that a borrowing of language occurred here —for a linguistic fact provides clues rather than permanent solutions to ethnographic problems.

648 487 When the Germans arrived in the territory of the Yebekolo (1904-1905), the latter submitted to them without resistance. The new occupants found them settled on the big eastern trials leading to Doumé. From that time on the trails were improved, and the Yebekolo thus found themselves situated on the big trade routes by which the products of the eastern forest were taken to the coastal regions. /91/

who were settled among them and the Boulou. The last Beti groups to cross the Sanaga, blocked by those who had preceded them, have turned perpendicularly or obliquely to the general axis of migration.

The total migration was made exclusively by land, even when its axis followed the course of a navigable river. The Pahouin are not users of the pirogue, and the customary trails followed along ridges rather than valleys. Settlement is mainly linear, stretched along trails and, now, roads, in long ribbons, separated by empty areas.

The traditions dealing with this exodus are of three kinds: the collective tradition of the group, varying in detail from tribe to tribe but always agreeing in the broad outlines of the same theme; family traditions, consisting of a commentary on genealogies, the majority of which have not been collected and are by way of being lost due to the abandonment of the customary training of boys; finally, a pseudo tradition of contemporary invention, which is far from the least interesting. I shall here give an account only of the principal features of these traditions and, first, of the collective tradition.

According to this, the ancestors used to live in a country called mvo' ékanga or mvo' ékaña'a (Largeau: mvôgh ĉiangha), which means something like "cloudy country" or "honorable country," depending on the tone, or perhaps both at the same time (1). I have

1. a) Radical kañ = to honor, to respect, whence ékañâ'a = honor, respect, veneration; b) radical kañ = to mark, to design, whence ékanga = mark, design, cloud; c) verb kañele = to lash, to shape /timber/, whence ékanga = bridge.

pointed out previously the legendary features of this land in the east, the details of which vary according to the informants. It should be observed in passing that they differ as to whether or not this land was the actual cradle of the ancestors and whether the latter came from a place located even more to the east, as the present pseudo tradition assets (2).

2. The last of the Ntoumou storytellers sing to the accompaniment of a guitar, mvet, the exploits of the bikañ or bo'bikaña,